THE PACIFIC.

FIRST PURE, THEN PEACEABLE — WITHOUT PARTIALITY AND WITHOUT HYPOCRISY.

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Correspondence.

Connecticut.

The Annual Conference of the churches of this state was held during the second week of November, in the city of New Britain, the home of Elihu Burritt, the learned blacksmith. The churches of the state were well represented, but more by the clergy than by the laity. One clergyman, and one of the best known in the state—the Rev. E. P. Pratt, Secretary of the Connecticut Temperance Union—was not present, for the reason that he was on a sick bed, and died about the close of the session. His death is a great loss to the state, and to the cause of temperance even outside the state.

The convocation spoken of is called a Conference of the Churches. But this year, it was more exactly a convention to listen to prepared addresses and papers on subjects assigned by a state committee, of which Dr. Noble was chairman. The papers and addresses were all good, but not of necessity needed on the occasion. One of the most opportune things was a sermon by Dr. Barbour, of Yale College, on the effect on the world of Christ's advent. Rev. Mr. Chamberlain, of Norwich, pronounced an excellent discourse, in a felicitous way, on the matter of temperance. On its being proposed that a vote of thanks be tendered him, and a resolution on the line of his argument be passed, opposition was awakened on the part of a city minister, who, with another city minister, drew up the milk-and-water substitute resolutions, which, under the spur of hurry, were passed. The more important of the two resolutions adopted was, that the churches should be temperate in the use of intoxicating drinks! Dea. Tompkins, of Norwich, injected a few ringing words into the discussion—so did the Rev. Mr. Merwin, of Milton—in favor of a total abstinence resolution; but to no purpose. The "temperate use" of intoxicating drinks! And what an idea, that ministers should preach it, and churches attempt to practice it! "Touch not, taste not, handle not," is the warning cry of the hour!

The outcome of the Moody movement was reported as considerable where he had labored in the state; but outside the cities of his labors, less than usual religious interest, the last year. The interests of the American Board, Home Missions, American Missionary Association, the Connecticut Missionary Society, Congregational Union, and the American Educational Society were most eloquently advocated by their respective Secretaries — Alden, Storrs, Strieby, Tarbox, Brown and Pike. The Rev. Mr. Alexander said some telling things respecting the access of southern colored voters to the ballot-box. All spoke well. But who wanted to listen to the anniversary orations and reports of not less than six benevolent societies? What had all this to do with the "conference" of the churches of a single state? Churches ought to be supposed to know something. A conference of the churches ought to confer together, and talk over matters of common interest. The whole body should be at liberty to express itself. Out of place is the Moderator's suggestion, "If the order of exercises is to be followed, discussion must be dispensed with." And such suggestion was made more than once at the New Britain Conference.

General Hawley was to have been the Moderator, but he could not attend. Dr. Anderson, the acting pastor of a Waterbury Congregational church, presided. He has a clear head, and genuine common sense. He is a fine speaker, and one of the oldest divines in the state.

Dr. Bacon is always on hand, saying many good things, and some things less creditable to him. He has had much to do, self-moved and otherwise, with the nomenclature of ministers ordained, installed and uninstalled. And one of his last uncalled-for flings was, "hired ministers." Bless his soul! Does he know of a minister set over a church in Connecticut that is not hired? Does he think Dr. Anderson any more "hired" than Dr. Noble? Over what church was St. Paul, St. Peter, or Jesus himself, set by installation? Hired men, all these, according to Dr. Bacon! Dr. Bacon says he is pastor of the New Haven Center Church. He is not its pastor. The pastor of that church is the "feeder" of it; and that man is F. A. Noble. Meanwhile, Dr. Burton is keeping as near as possible to Dr. Bacon, to be within reach of his mantle when it shall fall to the ground.

Good as was the Eleventh General Conference of Connecticut, it might easily have been better, with fewer topics and more general discussion, and less set orations, pronounced by men in kid gloves.

ONE OF MANY.

Connecticut, Nov. 18th, 1878.

Sabbath-school Lesson.

For Sunday, December 22, 1878—Luke xxiv: 44-53.

Golden Text—Matt. xxviii: 20.

NOTES ON THE LESSON.

The two disciples who were overtaken by the risen Jesus on the road to Emmaus, after his mysterious disappearance, returned immediately to Jerusalem to report to the apostles what had happened. They found them assembled together; and while they were relating what had occurred, Jesus himself stood in the midst of them, and said: "Peace be unto you." They might possibly have supposed his appearance a mere vision, or optical illusion, born of their excited imaginations; but as if in order to forever dispel the idea of an illusion, he took food and ate it before them (vs. 41-43).

(V. 44) *These are the words*—That is, the fulfillment of the words. *While I was yet with you*—Before his crucifixion. *Moses * the prophets * the psalms*—This was the threefold designation by which the Old Testament was known. It is the same as if he had said, "In all the Scriptures of the Old Testament."

(V. 45) *Then opened he their understanding, that they might understand the Scriptures.*—A statement of unspeakable value, expressing, on the one hand, Christ's immediate access to the human spirit and absolute power over it, to adjustment of its vision, and its permanent rectification for spiritual discernment; and, on the other hand, showing that the apostolic manner of interpreting the Old Testament, in the Acts and Epistles, has the direct sanction of Christ himself. It was the method which he taught them. (D. Brown.)

(V. 46) *Thus it is written*—All things had happened according to the declared will and purpose of God, as recorded in his Word. There was therefore no just cause for the surprise and despondency which the disciples at first felt. *Thus it behooved Christ to suffer*—His suffering was not the result of failure or of accident, but according to the will of God; and in that will there was nothing arbitrary, for it was necessary as the only way in which the salvation of men could be effected. *And to rise from the dead on the third day*—A dead Christ could not be the Saviour of living men. If death and hell had triumphed over him he could not have hindered their triumph over us. His resurrection and triumph over death was as much a part of his work of Redemption as were his sufferings and death. It was impossible, therefore, that he should be holden of it.

(V. 47) *That repentance and remission of sins should be preached in his name.*—We have here these four things: (1) *Repentance*—A godly sorrow for sin and turning from it unto God; (2) *Remission*—The pardon or forgiveness of sins; (3) *Preaching*—It was to be made known through the instrumentality of men; (4) *Faith*—It is in his name; that is, through faith in him, that repentance and remission come. The death and resurrection; that is, the atonement and living intercession, of Christ is a basis on which pardon and eternal life can be freely offered to sinners. *Among all nations*—Christ and salvation were not to be limited to the Jewish nation. The universality of his religion is one of its characteristic features. *Beginning at Jerusalem*—Why? (1) Because Jerusalem was the metropolitan center of the then existing kingdom of God. (2) Because it was the great laboratory and reservoir of the sin of the nation, and by beginning there it would be demonstrated that there is salvation in and through Christ for the chief of sinners. If it availed in Jerusalem it could never fail anywhere else. (Brown.)

(V. 48) *Witnesses of these things*—The express reason of their being chosen and ordained as apostles was that they might be "witnesses"—witnesses of the life, the doctrines, the sufferings, death and resurrection of Jesus Christ.

(V. 49) *The promise of my Father*—Luke does not tell us what this was; but in John xiv: 7, and elsewhere, we learn that it was the Holy Ghost which was promised. *Tarry ye in Jerusalem*—Because it was the capital and center of the theocratic kingdom, and because they were to begin their work there. (See on v. 47.) *Endued with power*—Invested or clothed with it. They were to be so penetrated or filled with the Holy Ghost "as to stamp with divine authority the whole exercise of their apostolic office, including, certainly, their *pen* as well as their mouth." *From on high*—The Holy Ghost was to descend on them from heaven, as he *did* at Pentecost.

Luke now goes on to describe the glorious ascension of the risen Lord, as if it followed immediately after the interview just related. But we know from the other Evangelists that a number of incidents are here passed over without mention. There were forty days between our Lord's resurrection and his final ascension. John (xx: 24-29) tells us of his appearing to all the Apostles; then (xxi: 1-24) to seven of them by the Sea of Galilee. Matthew tells us (xxviii: 16-18) of his meeting the eleven by appointment on a high mountain in Galilee. Paul tells us (1 Cor. xv: 5-7) of his being seen by above five hundred brethren at once, the greater part of whom were still living in his day. "After that he was seen by James, then by all the Apostles."

(V. 50) *He led them out as far as to Bethany*—The word Bethany means the *house of dates*. The village so named, probably because of the abundance of that fruit there at one time, was situated on the eastern slope of Olivet. It is not likely that they went to the village itself, but to that side of the Mount of Olives where the road turns down toward the left to Bethany. The ancient tradition, that our Lord made his ascension from the Mount of Olives, is probably true; though not from the summit, but on the eastern slope, farther down toward Bethany. (See Schaff's "Through Bible Lands," p. 275.) "But how came Jesus and the eleven to be now together at Bethany, having been last together in Galilee? The feast of Pentecost, now within ten days, would bring the disciples to Jerusalem, and no doubt their Lord appointed to meet them in the neighborhood of it," (Brown) and led them out "as far as toward Bethany," which the critics tell us is the true reading. *He lifted up his hands and blessed them.*—"Sweet intimation! The Incarnate, Crucified, Risen One, now on the wing for heaven—waiting only for those odorous gales which were to waft him to the skies—goes away in benedictions, only to continue them in yet higher style, as the Glorified and Enthroned One, until he come again." (Brown.)

(V. 51) *He was parted from them and carried up into heaven*—There on the open hillside, in the clear light of day, he rose and ascended into heaven, while they stood gazing on him as he went up, till he disappeared in the opening heavens. No illusion about that! Deception was impossible. What a moment was this! "If the angels were so enraptured at his birth into this scene of tears and death, what must have been their ecstasy as they welcomed and attended him up 'far above all heavens' into the presence-chamber, and conducted him to the right hand of the Majesty on High!" We may imagine them singing "Thou art the King of glory, O Christ! Lift up your heads, O ye gates; be lifted up, ye everlasting doors, that the King of glory may come in!"

(V. 52) *They worshiped him*—How could they do otherwise? They worshiped him, doubtless, as divine; for as Stier has truly remarked, the word here rendered "worshiped" is used by Luke in but one other place in this gospel (vi: 7, 8), and there it is used to denote the honor due to God alone. *Returned to Jerusalem*—As they had been instructed to do before his ascension. *With great joy*—Because of his promise to them, and that of the two shining ones (Acts i: 10-11) who had assured them that he would come again in like manner as they had seen him go into heaven.

(V. 53) *Were continually in the temple*—That is, they resorted to the temple regularly every day, at the hours appointed for prayer, until the day of Pentecost. *Praising and blessing God*—In the works of the liturgical service of the temple, but in a sense more spiritual than was common to Jewish worshipers. *Amen*—Verily, truly, so let it be. This is added to our prayers in testimony of our desire and assurance to be heard. Who that has followed the Evangelist till he leaves the readers with the Eleven "praising and blessing God," after the Lord's ascension to the Father, could refrain from adding his own "Amen," even though Luke had not written it? No word is so proper to be the last of this Gospel. And as our studies in Luke are now ended for the present, let it be with a prayer for the Master's blessing on our humble labors, and with a strong and emphatic *Amen!*

PRACTICAL SUGGESTIONS.

1. The Scriptures of the Old Testament testify of Christ, and are fulfilled in him.

2. We need divine illumination, that we may understand the scriptures aright.

3. There is no other way in which men can obtain remission of sins except by repentance toward God and faith in our Lord Jesus Christ.

4. The resurrection and ascension of Jesus Christ are facts, as well attested as any other facts in history, and far better than most.

5. His resurrection and ascension are no less beneficial and necessary for us than his sufferings and death. His going away was "expedient"—that is, profitable—for us, inasmuch as it secured for us the mission of the Comforter, by whom the work of Christ *for* us is completed, by being begun, continued and perfected *in* us. We are thus made "meet for" our inheritance with the saints in light.

6. Like the Apostles at Jerusalem, we should pray that the promise of the Father may be fulfilled in us, by the Spirit from on high.

A PLUCKY WOMAN.—A Michigan correspondent of the "Presbyterian" tells this good story of a spirited Christian woman, whose indomitable faith saved the church at Quincy, in the Presbytery of Monroe: "Some years ago—not very many—this church had so run down that it was considered dead, and Presbytery sent a committee to disband it. The committee arrived at Quincy and inquired for the church—there was none; for the elders—there were none; for the deacons—there were none; for the male members—there were none; for the female members—there was but one. They searched her out, and told her their business. She fired up, positively refusing to be disbanded, and gave them a piece of her mind, somewhat as follows: 'This is a pretty piece of business of Presbytery. I am ashamed of it. You go back and tell Presbytery I will not be disbanded, and that what it should do is to send a man here to preach and build up the church.' They reasoned and expostulated with her, but she was firm, and returned but one answer—'I will not be disbanded.' They returned to Presbytery and reported, and Presbytery had the wisdom to see the hand of the Lord in it, and sent a man to preach. The results were a blessed revival in religion and the re-organization of the church. It is now a self-supporting church, with a settled pastor, and reports one hundred and thirty-three members."

THE WOMAN'S BOARD OF THE PACIFIC.

Conducted by a Committee: Sarah Edwards Henshaw, C. A. Colby, Kate Kellogg.

Rio Vista.

MRS. S. E. HENSHAW.

"One of the pleasantest inland towns in California," was our mental comment, as we approached Rio Vista.

Suddenly our steamer discontinued the "swash" of its paddle-wheels, blew from its black-throated pipes a blast of "All Hail!" and broke out into an agonizing strain of music, as if it were some great, gigantic bird, full of delight, and laboring under a bad cold. And so we drew up to the wharf. It was only a walk of a few moments, and we were in the hospitable home, and seated at the abundant table of our hostess—one of the earliest and most valued helpers in the cause to which this column is devoted.

Yes, beautiful for situation is Rio Vista. It slopes up the right bank of the Sacramento, which here rises in lovely undulations of hill and dale, while the river, a mile in width, lies dimpling and sparkling at its feet. It made us think of nothing so much as of the Susquehannah at Harrisburg, including the island which intersects the stream, and the mountains in the distance.

But there is one great point of difference. The Susquehanna is not navigable, and rolls silently to its goal; while the Sacramento is alive with craft, of which the steamers, by means of the "calliope" arrangement, in which they take delight, go singing up and down the beautiful stream. How their solos, cavatinas, and the rest, would suit a music "sharp," we do not say here. We only assert that the river boats are very lively wild fowl, and that, what with the rush they made, and the blasts they trumpeted, and the songs they executed under our very windows, we had no end of entertainment. For the hospitable house where we were domiciled is one of the first-built and most conspicuous thereabouts, standing on high ground, close upon the brink of the river, and it has long been the habit of the river craft to give it a special salute in passing.

If this were a personal letter, we might tell much more. How the sun rose behind the river, and set behind the hills—the former delightedly flushing rosy red as he approached, the latter covering its head with a misty veil, and growing pale at his departure. We might tell of the abounding kindness which rested and refreshed, and sent the invalid home cheered and invigorated. We might tell of the companion of our visit—a dear member of the Board—and how she did unceasing home missionary work for all of us.

And then, we might say so much of the pleasant people whom we met; the ladies whose visits we have treasured up in memory, to be returned "next time," when, as we trust, health will allow; of the neat little church; of the cunning little parsonage, nestled up by its side, under its wings; of the earnest young pastor, who is winning his way into the hearts of his parishioners; of his equally earnest young wife, and even of the young lady of the parsonage, a few months old, and how it is already in contemplation to make this young woman a life member of the Board of the Pacific, and how she has given assent to the proposition by remarking "Goo"—the final *d* being alone wanted to make the word all it is doubtless meant to be.

But all these things are for private edification, and must not be put into type. But we *may* tell of the missionary meeting which was held there, as the winding up of our pleasant visit.

It was appointed at the parsonage, and the parlor was filled with ladies. After such opening exercises as are usual, and some discussion of reports, we held a familiar "talk," our fellow visitor speaking some of the time, ourselves some, and the ladies some; the result of which was, we hope and believe, that they felt strengthened and encouraged. The coming year will not, we predict, see *less* work than formerly done at Rio Vista in our cause, to say the least of it.

The River Conference was held there the week after our departure, on which occasion a paper was read by the President of the Rio Vista society, which will be found below. It expresses the tone and feeling of the little band—one of the first and one of the most faithful of the auxiliaries of the Board.

PAPER READ BY MRS. ANNA J. GARDINER AT THE RIVER CONFERENCE.

The Conferences have been seized upon by our sisters in the East, as opportunities for promoting the growth of missionary spirit, and of fostering Woman's Missionary societies. Why cannot our River Conference be made useful in a similar way? These few ideas are thrown out in the hope that others may be induced to look into the matter, and that some harmonious and effective action may be the consequence of the suggestions here introduced. Three counties are represented by our Conference—Solano, Napa and Contra Costa; and in these three counties we count eleven churches. Among these we have already the following societies organized and in working order: Antioch, Benicia, Clayton, Martinez, Suisun and Rio Vista. Let the inquiry be made whether or not every one of these churches has a Woman's Missionary society; whether or not such society is an auxiliary to the Woman's Board; and if there be no such an organization, whether or not one cannot be formed. It is suggested that the pastors of the churches would be the proper persons to return answers to these questions. To form or carry on a Woman's Missionary society only three or four ladies are absolutety necessary, though of course the more the better. But we never expect a very large society. The hindrances are many, and the Foreign work not popular. Only a few will be found in any church—only a few in proportion—who seem to feel that the Church of to-day has anything to do in response to the command, "Go ye into all the world and preach the gospel to every creature." Let these few—these two or three missionary spirits of each church—meet their pastor, and let him help them to organize and select officers. Let them decide to give ten cents or more per month, and send or give to the treasurer each month their contributions. Let the meetings of the society be held at any date that seems convenient. Let the secretary make the society auxiliary to the Woman's Board by making request to that effect. Then, when the Conference meets, the ladies will have a meeting of their own, and can invite friends to be present, much as the Woman's Board holds its meetings during Association. It will help to stir and warm all hearts, and all will become better acquainted and be helped by such a feature added to the work.

"It is one thing for St. Paul and another for Mr. Worldly Wiseman to put away childish things; the ways they do it, and the things they substitute, are both so different."

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Where the foot of the rainbow meets the field,
And the grass resplendent glows,
The earth will a precious treasure yield,
As the olden story goes.
In a crystal cup are the diamonds piled
For him who can swiftly chase
Over torrent and desert and precipice wild
To the rainbow's wandering base.

There were two in the field at work one day,
Two brothers, who blithely sung,
When across their valley's deep-winding way
The glorious arch was flung.
And one saw naught but a sign of rain,
And feared for his sheaves unbound;
And one is away, over mountain and plain,
Till the mystical treasure is found!

Through forest and stream, in a blissful dream,
The rainbow lured him on;
With a siren's guile it loitered awhile,
Then leagues away was gone.
O'er brake and brier he followed fleet;
The people scoffed as he passed;
But in thirst and heat, and with wounded feet,
He closed on the prize at last.

It is closer and closer—he wins the race—
One strain for the goal in sight;
Its radiance falls on his yearning face—
The blended colors unite—
He laves his brow in the iris beam—
He reaches—ah woe! the sound
From the misty gulf where he ends his dream—
And the crystal cup is found!

'Tis the old, old story. One man will read
His lesson of toil in the sky;
While another is blind to the present need,
But sees with the spirit's eye.
You may grind their souls in the self-same mill,
You may bind them heart and brow;
But the poet will follow the rainbow still,
And his brother will follow the plow.
—[John Boyle O'Reilly.

FIRST USEFUL—THEN ORNAMENTAL.

"A girl who can put on a square patch may not be so accomplished as one who can work a green worsted dog on a yellow ground, but she is of far more real value to the community."

It is possible that in olden times too much stress was laid on the importance of learning girls to mend and darn so exquisitely that it would be difficult, almost impossible, to discover that there had been any necessity for the labor; but if there was any error in teaching and exacting such perfect work, it was a fault "that leaned to virtue's side," and beyond all comparison better than the wretched "botching" to be found on the raiment of some—of many—of the girls of the present day. Laundresses that wash for school-girls could make some strange revelations of neglect of garments and careless repairs, were not their lips sealed through fear of losing good customers.

When a broken stitch is allowed to go uncared for, until it has become a hole so large that the stocking cannot be longer worn without some repairs, it is then drawn up into an ugly bunch—hard enough to blister the feet—instead of being nicely darned; or when tear or rip on dress or under-garment is pulled together with thread coarse enough to injure the fabric, who is to blame—the mother or the daughter? What instruction has ever been given the young girl about looking out for the beginning of evil in her wardrobe? Has she ever been taught to darn or mend every rent or rip the first possible instant after it was discovered, and to do it neatly?

Oh, no! There are far too many young girls from whom the most rigorous application to fanciful accomplishments is exacted, whose mothers have never taught them to sew decently, if at all. When the mothers of these young ladies were girls of ten or twelve, they would have been ashamed to have had no more practical knowledge, or have proved themselves utterly worthless members of the home circle. Why should they defraud and dwarf their own children? It is not a very remote period to look back to, when if mothers had permitted their daughters to enter womanhood ignorant of domestic arts, or unable to keep their own garments in proper order, they would be thought incompetent to have the charge of children, and destitute of that affection that seeks the present best good of those committed to their charge, and is anxious to secure their future prosperity.

If parents never before realized the importance of securing a thorough practical education for their children, the "hard times," which of late have pressed so heavily on all classes, must now surely show them the absolute necessity of such training. This practical knowledge is quite as important for our daughters as for our sons. Give both every accomplisnment, and of the highest order that can be secured, without deducting the smallest fraction from the far more valuable practical instructions that in mature age may save them from much suffering and acute mortification.

If a young lady has what in these days is the rare skill of compelling her needle to assist her in carrying out all the requisitions which will enable her, with scant materials, to keep herself neatly and genteelly clad; if she can turn, remodel, piece neatly, cover the lack of material by some simple and appropriate trimming, until she makes an old, dilapidated garment look "amaist as weel's the new," she will have cause all the days of her life to thank the mother who led her in the way she should go.—[Mrs. H. W. Beecher.

THE WOES OF THE DRUNKARD.

But the half of the woes of the drukard cannot be told. The half did I say? Nay, the man does not live that can tell half the story of his woes. Exaggeration there is impossible. The fatigued fancy falters in its flight before it comes up to the fact. The mind's eye cannot take in the countless miseries in its train. No human art can put into that picture shades darker than the the truth.

Put into the picture everything that is terrible and revolting; paint health in ruin, hope destroyed, affections crushed, prayer silenced; paint the chosen seats of paternal care, of filial piety, of brotherly love, of maternal devotion, all, all vacant; paint all the crimes of every stature, of every hue, from murder standing aghast over a grave which it has no means to cover down to the meanest deception, still confident of success; paint home a desert, and shame a tyrant, and poverty the legitimate child as well as the prolific mother of vice; paint the dark valley of the shadow of death peopled with living slaves; paint a landscape with trees whose fruit is poison and whose shade is death, with mountain torrents tributary to an ocean whose very waves are fire; put into the background the vanishing vision of a blessed past and into the foreground the terrible certainty of an accursed future; paint prisons with doors that open inward; people the scene with men whose shattered forms are tenanted by tormented souls, with children upon whose lips no smiles can play, and women into whose cheeks furrows have been burnt by tears, wrung by anguish from breaking hearts; paint such a picture, and, when you are ready to show it, do not let in the rays of the heavenly sun, but illumine it with the glares of the infernal fires, and still you will be bound to say that your horrible picture falls short of the truth.

Who, then, will tamper with this accursed thing? Who will not restrain himself? Who will not keep his family and his children from it by his admonition and example? Who will not warn them against its evil effects? Remember "the drunkard shall not inherit the kingdom of God."

APPEARANCES.

"Don't judge by appearances," is a familiar old adage. Perhaps some of you may have written it in your copy-books as we did. At all events you heard it quoted time and again in childhood and youth, when some indiscretion of judgment, some hasty conclusion, drew forth the same admonition from your elders.

Yet, despite this wise counsel, we all *do* judge from appearances, more or less. We are constantly biased by them in estimating our fellow-creatures.

We like or dislike, accept or reject, by this test nine times out of ten. And though when we are mistaken we may recall the old saw, we shall forget it by tomorrow, and go on complacently making appearances the criterion of merit just as usual.

Recently, in a village church, a collection was taken up for foreign missions. When the money came to be counted a fifty-dollar bill was found in the contribution-box. Great was the surprise. Who could have put it in? It must have been one of the summer visitors yet staying in the place, said the deacons, and at once surmises were rife as to which of the wealthy gentlemen at the little hotel had given the generous sum. Finally, after much discussion, Mr. A—— was decided upon, and Deacon Brown went to call upon and thank him for the gift. But when the matter was opened, Mr. A—— cut short the thanks by saying, bluntly: "I didn't give you fifty cents." Deacon Brown retired, and a new conference was held.

This time Dr. F——, who had built and was occupying a summer cottage, was pitched upon. And he too disclaimed the contribution, and after half-a-dozen trials, the fifty dollars was yet unaccounted for.

Now all this while a poor widow, who was a member and faithful attendant of the church, was never once thought of, yet it was she who had given this money, which she had gathered by long and patient self-denial. When the truth came out at last, how blank Deacon Brown looked. Yet the good man had not judged strangely, and probably not one of us would have thought of looking for the donor in that comparatively poor woman. So we need not smile at his mistakes too complacently. But this true story only goes to show that one cannot always "judge by appearances."

HOW IT IS DONE.

Scene in a library—gentleman busy writing—child enters.

"Father, give me a penny."

"Have n't got any; do n't bother me"

"But, father, I want it; something particular."

"I tell you I have n't got one about me."

"I must have one; you promised me one."

"I did no such thing—I won't give you any more pennies; you spend too many. It 's all wrong—I won't give it to you, so go away."

Child begins to whimper. "I think you might give me one; it 's really mean."

"No—go away—I won't do it, so there 's an end of it."

Child cries, teases, coaxes—father gets out of patience, puts his hand in his pocket, takes out a penny and throws it to the child. "There, take it, and do n't come back again to-day."

Child smiles, looks shy, goes out conqueror—determined to renew the struggle in the afternoon with the certainty of like results.

* * * * * *

Scene in the street—two boys playing—mother opens the door, calls to one of them, her own son.

"Joe, come into the house instantly."

Joe pays no attention.

"Joe, do you not hear me? If you do n't come I 'll give you a good beating."

Joe smiles and continues his play; his companion is alarmed for him, and advises him to obey. "You 'll catch it if you do n't go, Joe."

"Oh, no, I won't; she always says so, but never does. I ain't afraid."

Mother goes back into the house greatly put out, and thinking herself a martyr to her children.

That 's the way, parents; show your children by your example that you are weak, undecided, untruthful, and they learn aptly enough to despise your authority and regard your word as nothing.

THE ROMAN CHURCH.

Hon. W. E. Gladstone, the English ex-Premier, in the course of an article in a recent number of the "Contemporary Review," on the present attitude of the Roman Church, makes use of an effective illustration, which, with the accompanying comments, is of such interest that we reproduce it:

"Suppose a child to be born weaker in one leg than in the other, and suppose that weak leg to be bandaged up and never put to the ground. The child develops—that is, grows up, though he grows up a cripple with a shrunken limb. But the type or idea of a human body remains; the principel of its life is continuous; it assimilates for it is nourished by food; the early anticipation was shown in the weakness of the limb; the logical sequence is the continuity of growth; the preservative additions which, on Dr. Newman's principles, must be accessories only, are found in his duly measured clothes; and the chronic duration is in the long life, to which such a person may, and often does, attain, like another of seemlies formation. But the equilibriun is gone, and he wants a crutch; the parts have lost their just proportion, and exhibit only the contrast of a strong side and a weak side.

"Now this, if I may presume so far, not unfairly describes the development of the Roman out of the apostolic Church. No doubt (as I for one believe) the church began with a clergy; nay, began in a clergy. It had its center of life, and of self-propagating power, in the apostolic college, which gradually called to being those that form the full equipments of the Christian ministry. I could not in candor deny that Holy Scripture assigned to St. Peter some kind of leadership or primacy. Thus far, and if this had been all, we have, I admit, the germ of absolute hierarchy, capable of development into the full organism. But these principles of life were girt about on every side with limiting conditions, of an equally active kind. As between St. Peter and the apostles, by the independence of each upon every other individually, extending even to the power of remonstrance and rebuke, and by the superior authority of the apostolic college and the council of the Church. As between the ministry and its flocks, by their free admission to the Word of God without stint or limit; by the authorized, nay, commanded, exercise of their rational mind upon it; by their having some share in appointing to the ministerial office, for sure it was the *cheirotony* of the Acts that expanded into lay assents, perhaps lay patronage, in the subsequent history of the Church; by their actual participation in government, which I suppose might very well be developed out of the Council of Jerusalem; and finally by their paramount control over temporalities. I do not dispute the historical and huge development in the Latin Church of the first set of principles and powers. But what has become of the second? The access to the Divine Word of Scripture has, to say the least, been greatly narrowed. The duty to prove is replaced, (see Abbe Martin) by the duty to submit. Not only are lay rights in regard to appointments fast passing into clerical hands, but Presbyterial and Episcopal rights are in course of rapid absorption into the will of one single supreme clergyman, the Roman pontiff. The last remnant of lay influence, from within the Church, over its government was effaced in principle and fact by the exclusion of the representatives of the State from the Council of the Vatican. Even the care of temporalities the Church went far to relieve the people, when, besides the tithes and the voluntary offerings, it possessed before the Reformation from one-third to one-half the land of various countries. And at this day it is held to be vital by a party, that the pope ought also to be a king, in order that he may be temporally independent. The whole space, given for the growth of two sets of principles, has been monopolized by one. In the structure of the Church system, the original equilibrium has thus been wholly dislocated, and a new one devised, with a crutch. The proportion of parts is hardly a vestige of their ecclesiastical rights remains; that vestige is only in the form of patronage; and it is marked for early extinction."

Make but few explanations; the character that cannot defend itself is not worth vindicating.—[F. W. Robertson.

That laughter costs too much which is purchased by the sacrifice of decency. —[Quintilian.

Something for the New Year.

The world-renowned success of Hostetter's Bitters, and their continued popularity for a quarter of a century as a stomachic, are scarcely more wonderful than the welcome that greets the annual appearance of Hostetter's Almanac. This valuable medical treatise is published by Hostetter & Smith, Pittsburgh, Pa., under their own immediate supervision, employing eighty hands in that department. Ten cylinder printing presses, eight folding machines, five job presses, etc., are runing about eleven months in the year on this work, and the issue of same for 1879 will not be less than ten millions—printed in the English, German, French, Welsh, Norwegian, Swedish, Holland, Bohemian and Spanish languages. Refer to a copy of it for valuable and interesting reading concerning health, and numerous testimonials as to the efficacy of Hostetter's Bitters; amusement, varied information, astronomical calculations, chronological items, etc., which can be depended on for correctness. The Almanac for 1879 can be obtained free of cost from druggists and general country dealers in all parts of the country.

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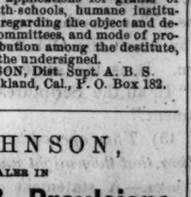
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Miscellany.

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In Genesis and Exodus;
Leviticus and Numbers see,
Followed by Deuteronomy.
Joshua and Judges rule the land,
Ruth gleans a sheaf with trembling hand;
Samuel and numerous Kings appear,
Whose Chronicles we wondering hear.
Ezra and Nehemiah now,
Esther the beauteous mourner show;
Job speaks in signs, David in Psalms,
The Proverbs teach to scatter alms.
Ecclesiastes next comes on,
And the sweet Song of Solomon.
Isaiah, Jeremiah then,
With Lamentations, takes his pen;
Ezekiel, Daniel, Hosea's lyres,
Swell Joel's, Amos', Obadiah's.
Next Jonah, Micah, Nahum come,
And softly Habakkuk finds room;
While Zephaniah, Haggai calls,
Rapt Zechariah builds his walls,
And Malachi, with garments rent,
Concludes the Ancient Testament.

"OLD MOTHER GOOSE."

Like Shakspeare and the Bible, "Mother Goose's Melodies" will live on and on. The material that constitutes these songs for the nursery are, indeed, as Shakspeare would say, "unconsidered trifles." Of the many who must recollect the nursery jingles of their youth, how few in number are those who have ever suspected their great age, or that they were ever more than unmeaning nonsense; far less that their creation belongs to a period before that at which the authentic records of our history commence. We find the same trifles, which ere while lulled or amused the English or American infant, are current in slightly varied forms throughout the north of Europe. In fact, the nursery has an archæology, and who is prepared to prove how many centuries ago the following pathetic lines were written?

"Jack in the pulpit, out or in;
Sold his wife for a milikin pin."

The origin of "Mother Goose's Melodies" is an interesting one. About the year 1856 a gentlemen in Boston while examining a file of old newspapers in the Library of the American Antiquarian Society, at Worcester, came across a dilapidated copy of the original edition of "Mother Goose's Melodies." Not more than twelve or fifteen pages were left, but as the price was only "two coppers" it is not probable that there were many more. Being in search of other matter he merely took note of the title and general condition of the character of the work. Failing to recover this copy (which had either been lost or stolen, as a search was made for it several years afterward) the editor of the latest "Mother's Goose's Melodies"—which has just been published by Houghton, Osgood & Co., with admirable designs in color by Alfred Kappes—has also embodied in the work an annotated compilation of traditional nursery melodies, together with an account of Mother Goose and her family; and in doing so, he has taken as the basis of his work Halliwell's excellent collection of the nursery rhymes in England. The introductory account of "The Goose or Vergoose family"—which contains a notice of "Mother Goose," the putative author of the "Melodies," and of Thomas Fleet, the compiler and publisher of them—has mainly been prepared from materials collected by a lineal descendant (the great-great-grandson of Elizabeth Goose) of both these worthies.

"MOTHER GOOSE" A BOSTON GIRL.

Mother Goose—*clarum et venerabile nomen*—is not an imaginary person, as is commonly supposed. She was born, lived and died at the good old age of eighty-one, in Boston, before it was the "Hub"; and although she had no "blue blood" in her veins, the family to which she belonged was respectable and proverbially wealthy. The Goose, or Vergoose, family established themselves in Boston, and held real estate here as early as 1659. The name appears at different times under the forms of Goose, Vergoose, and, in one document, Vertigoose. The Boston Directory, however, knows the name no more, the last of the race that bore the illustrious cognomen having died in the year 1807. In the fourth book of the Registry of Deeds, Suffolk county, there is a deed of sale from one Anthony Harker, who, in consideration of the sum of £30, money in hand, paid by Vergoose, of Boston, yeoman, in behalf of his son, Isaac Vergoose, conveys to the said Isaac a certain piece of land, etc. Isaac was married twice, and his last wife bore him ten children. She died in 1690, aged 42 years. Her gravestone and those of two of her children are to be seen at the Old Granary burying ground, on Tremont street. Isaac was married again in 1692, and his third wife was Elizabeth Foster, the immortal "Mother Goose." She became the mother of six children. As she was also stepmother to all the other children, one is half inchined to believe that to these facts we owe the famous rhyme about the

"Old woman who lived in a shoe,
She had so many children she did'n't know what to do."

Thomas Fleet, who married Elizabeth Goose in 1715, was a Bristol (England) printer, and landed in Boston in the year 1715. Soon after his arrival here he established a printing-house in Pudding Lane (now Devonshire street) and carried on the printing of ballads, pamphlets and small books for children. Being industrious and frugal, he gradually accumulated property. It was not long before he became acquainted with "the wealthy family of Goose," a branch of which he had before known in Bristol. The result we have already seen. The happy couple took up their residence in the same house with the printing-house in Pudding Lane. In due time a son and heir came along, and like most mothers-in-law, Mrs. Goose found her importance increase with the appearance of her grandchild; and like all grandmothers, she was in ecstacies at the event. Following the example of her namesake, the celebrated

"GOOSEY, GOOSEY GANDER,"

She spent her whole time in wandering about the house—

"Up stairs and down stairs,
And in my lady's chamber"—

taking care of the baby, and crooning to it the ditties she had learned in younger days, until poor Mr. Fleet, half daft with endless her strains, and finding that, as she was not to be put down, he must submit to the infliction, resolved to write down the songs the old lady was in the habit of singing, and to collect what more he could from other sources, and then to publish them for the benefit of the world—not for himself. This he did, bringing forth the book, which bore the following title: "Songs for the Nursery, or Mother Goose's Melodies for Children. Printed by T. Fleet, at his printing-house, Pudding Lane, 1719. Price two coppers." Somebody, probably intended to represent a goose, with a very long neck and a mouth wide open, covered a large part of the page. The adoption of this title was very characteristic of Fleet, as he was never known to spare his nearest friends when he could excite laughter at their expense. Fleet, in 1731, rented a new brick building at the corner of Cornhill (now the lower part of Washington street) and Water street, which he afterwards purchased, and where he spent the remainder of his days. In the "Boston News Letter" of March 7, 1731, he describes his place of business as in "Cornhill, at the Sign of the Heart and Crown, near the lower end of School street." In the same year he was employed to print the fifth newspaper, the "Weekly Rehearsal," which was published in Boston. In 1733 Fleet purchased the paper, and changed its title to "The Boston Evening Post." Fleet died in 1758, and his wife, Elizabeth, survived him seventeen years, dying in 1775. From all accounts he was a singular character.

One cannot take leave of "Mother Goose"—and we write it with tears in our eyes, for the good she did us in our innocent, juvenile days—without a benediction upon her memory; for to her we are all—"we of America, at least," says the editor of Houghton, Osgood & Co.'s new edition of "Mother Goose's Melodies"—under obligations which we may gratefully acknowledge, but can never adequately discharge. Was it not she who soothed us to sleep with her simple lullabies in our hours of infancy; and who, in our childhood, opened the fount of sympathetic tears by her tragic tales, or evoked sincerest laughter, unfraught with pain, by her comicalities, or held us spell-bound by her marvelous stories, which not even the audacious Munchausen himself, in the boldest flights of his imagination, ever equalled? And, although we admit that her taste might sometimes have been more refined, and that her morality was not always of the purest, shall we, to whom her worst descriptions of theft and murder and barbarity are either full of sound and fury, signifying nothing—shall we listen with any patience to those who malign her? Of course, "Mother Goose" will not help "to make the higher class of character," or do much towards "elevating the disposition," nor do they tend to "awaken the fancy"; yet "Mother Goose" will live in literature.

A FABLE ANALYZED.

"Slow and steady wins the race," is a motto fully set forth in the fable of the hare and the tortoise. Was there ever a story more universally known and quoted? The slightest mention of it calls up the pictures in the old editions of the fables which we studied in childhood, and we once more see the hare preternaturally lively and eager, waiting the fox's signal to be off, with the tortoise by its side, a flat and melancholy animal. It amused us then, but it will not comfort us in later life.

"Slow and steady" is a combination which cannot be taken for granted. That which is done slowly is not necessarily done steadily; in fact, the slowness may be principally caused by hesitation and uncertainty, which do not exactly conduce to steadiness, nor insure success in any race. Slowness is so far from being always the plodding progress of enduring strength, that it may be merely a kind of mental shortsightedness, wasting time in trying each step to make sure that the footing is secure, and painfully examining the ground which keener eyes would have surveyed in a moment. The fable of the hare and the tortoise is usually misapplied, for it is evident that it was intended as a warning to the hare, and not at all as an encouragement to the tortoise. There will always be some people who are boastful, and others who have very little to boast of, and it was the most natural thing in the world that the latter should take a very early opportunity of composing an unpleasant little fable, to show their brilliant friends that quickness was not everything, but that to be successful it needed to be combined with other qualities. It was a true and very useful lesson, for brilliancy and quickness may undoubtedly be found apart from eseverance raising hopes which will not be realized—and no doubt there were many people who were delighted to repeat the warning. But since men are goodnatured as a rule, and prompt to offer consolations, if they happen to have any ready-made ones close at hand, they were willing enough to use the fable as an encouragement to those who might naturally be discouraged in the great race. And in point of fact, it is nearly always quoted for that purpose The dull child poring over his lessons hears it, and the youth who is just starting out in life, and who cannot by any stretch of friendly partiality be complimented on his quickness, will find some allusion to it in the parting speeches of his relations. This use of it proves more kindliness of intention than discernment. The author of the fable intended, as was said, to show that quickness is not everything; but on his own showing it is so very nearly everything, that he found it necessary to combine it with the most egregious folly, to make his story hold together till he could arrive safely at the moral. The tortoise has no real advantage over his antagonist. If the quick men were always fools who presumed on their quickness, there would be something in the fable, and slowness come in time to be considered a valuable quality. Even then we might ask whether the success which the tortoise gained is to be seriously offered to slow people as the type of a desirable triumph. There are some who might feel that the victory which was due entirely to the over-confidence of an opponent, and which was secured by carefully sneaking past him, and not rousing him to display his powers, was a victory which would be a great deal less honorable than many defeats. To triumph thus could hardly have given the tortoise confidence in anything but his ability to detect and profit by the follies of his fellow creatures—a valuable talent, no doubt, but not the object of universal ambition, and not necessarily allied to slowness of any kind. And even if we do concede everything, if it be taken for granted that speed is associated with instability, and slowness with steadfast tenacity of purpose, the tortoise could have no advantage except in a prolonged contest. But many races, for many of the pleasant things of life, are short and quickly decided; and every such race is lost by the man who longs for the prize, but is not swift. He hardly knows that the race is to be run, before the winner is at the goal.

WINTER CLOTHING FOR CHILDREN.—Every one must remark that a favorite article of winter clothing for children is a comforter swathed around the neck. This is a great error; the feet and wrists are the proper members to keep warm: the face and throat will harden into a healthy indifference to cold; but that muffler exchanged for an extra pair of thick socks and knitted gloves would preserve a boy or girl really warm and well. Bronchitis and sore throat have declined fifty per centum since the absurd use of high collars and twice-around neckerchiefs went out of fashion; and if the poor would take better care of their children's feet, half the infantile mortality would disappear. It only costs a trifle to put a piece of thick felt or cork into the bottom of a boot or shoe, but the difference is often considerable between that and the doctor's bill, with perhaps the undertaker's besides.—[Green Mountain Freeman.

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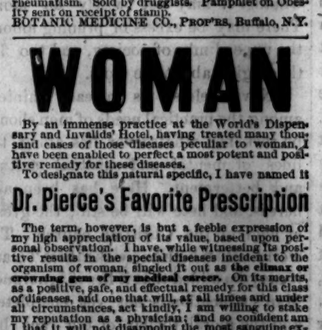
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The Pacific Theological Seminary has received, through Rev. W. C. Pond, two cases of books from Mrs. S. F. Woodhull, of Bangor, Maine, being a portion of the library of the late Rev. Richard Woodhull, for twenty-five years pastor at Thomaston, Maine. For this pleasant remembrance and valuable gift to the library of the seminary the officers desire, in this manner, to tender their grateful acknowledgemnts to the donor.

With this week will close the first half of the school year of the Golden Gate Academy, in Oakland. The pupils have this year been served by a large and competent corps of teachers in every department. Some, not to say all, of the scholars have made fine progress, and show themselves to be very honorable and manly. The next term will begin on the second of January. It is hoped that all pupils, both old and new, will begin the term promptly. The Academy is specially favorable to study, and can be of great service to such as cannot be well graded by the routine of the public schools.

Last year there was a society organized in this city to keep in memory and honor the Pilgrim Fathers of America. There are thousands among us who wish to do that, but last year there was no public celebration of Forefathers' day in this metropolis. How it will be this year we know not. Some years in the past the officers and members of the churches of New England origin have given entertainments in connection with public exercises, of varying kinds, in honor of the 21st of December and of those who have made the day illustrious. This year such a celebration is embarrassed by the occurrence of the day on Saturday. A public society, however, could have a celebration in the daytime without the inconvenience and fatigue which would be likely to unfit the people for the labor and duties of the succeeding day. Can it be that such a day shall be honored by the breach rather than by the observance? Seal Rock is bigger than Plymouth Rock ever was, but it will be a long time before it will become so great.

Investigations into the scandal regarding the alleged sale of examination questions to such persons, seeking school certificates as teachers, who had too little conscience to refuse the purchase of them, directly or indirectly, are still going on before the committees of the Board of Education in this city. It is now thought that some one about the office of the State Superintendent must have had the extra copies of the question lists printed, which he sold to certain parties, or teachers, and they again to others who had somehow learned where to apply for them. It has been suggested, too, that divers difficult, and catching and unanswerable questions were put into the lists on purpose to make them sell, it being impossible to answer them without having had time to read up or memorize. Perhaps the "bottom facts" will not be reached till the matter goes into the law courts, where witnesses can be compelled to tell what they know and all they know. For the present, some of them tell what they please and withhold what they choose. Now that we know so much it is best that we should know it all.

Partly by the force of circumstances and partly by design, it has come to pass that every autumn the counties of the interior and the mountains pour their surplus poor and shiftless classes into the counties around the Bay. They have no rights in these counties, yet they cannot be sent away, and they cannot be totally neglected. So these counties must build almhouses, hospitals and retreats for scores who come from abroad, and whose poverty came on them amid other scenes and among other peoples. But even if all the interior and mountain counties kept and maintained all that were citizens in them and fell into poverty within their limits, there would still be many homeless ones, wanderers and prospectors, who have no special rights anywhere, and who must resort to the larger cities in winter. What to do witn them all is a problem which we have to solve in the love of God and man.

Now come again to our doors men asking for something to do, or something to eat, or something to wear, or something to put in their purse. Most of these, as they say, have come from a long distance, have been days without a full meal, have been in the hospital, or have a wish to get on further to find their friends. Three-fourths of these are totally undeserving, and should be sent to a work house and made to earn their living or leave the county. But for the really deserving, whose piteous pleas it is very trying to hear, some wise provision should be made. It will not do to repeat the methods of last winter. Those methods throw all the burden on the good and gracious, where they do not belong. An extra tax on liquor-saloons might furnish a special fund for their relief.

The National Congress began its second session on the second of the month. The reading of the plain, sober, modest message of the President was not completed before there was a partisan speech commenced. It is probable that party spirit is to run high, and that a debate will come on, which shall be very lively, over the outrageous frauds and mischiefs of the so-called elections in some of the states of the South (to which this paper called attention at the time). The printing of "cipher" despatches in the N. Y. "Tribune," making it necessary to investigate the doings of the Democrats at the last presidential election, has quite cooled the zeal of the Potter Committee, which was to show what the naughty Republicans did in that election. Perhaps nothing but routine business will be done and the appropriation bills passed. Still, the railroad men are gathering, and it may be that it will be settled this session whether the Texas Pacific road will get a subsidy, when the Southern Pacific is actually laying the rails down on a parallel road this very month, and only asks, it is said, to be let alone, and allowed to do its work unopposed.

It is a longing that people have, to rise above the fear of want and to settle down and be at their ease. Still, how few ever come to that. It has frequently been observed, that just as families had come to the point, had their means, had built their mansion, and were really going to be happy, death has come, or insanity, or wasting sickness, or crime, or failure, or calamity of some sort, to mar the scene and spoil the dream. In the crash of the last month, how many families, with homes paid for, and incomes sufficient for their maintenance, with their children growing up, and a future full of promise, on a measured scale, have gone down into the vale of poverty, if not of humiliation, by reason of presumption or wrong-doing? They have settled down, indeed, but where is their joy? Let every one learn that he is *living* to-day, that these are probably the happier days of his life, in their peacefulness and freedom from care. We rarely rise out of care, trouble and worry by rising in the world. As we rise with Christ we shall rise into a region of blessedness.

Seven of the utterances of Christ, while upon the cross, are on record in the New Testament. Three of them were in the Sunday-school lesson of last Sunday. It is a good thing to group them all together, in their probable order, in the memory of every one. These are, likely, only specimens of what he said during the six hours. He may have conversed half of the time. He was strong and vigorous to the very last moment, when he is said to have cried out with a very loud voice. He died, it is presumed, of a literal heart-burst, caused by extreme mental anguish. Those hanging on the crucifix on either side of him were alive an hour or two after he expired, and had to be clubbed to death, so as to be out of the way at sunset. The utterances were: "Father, forgive them, they know not what they do"; "My God, my God, why hast thou forsaken me?" "To-day shalt thou be with me in paradise"; "Woman, behold thy Son; (Son,) Behold thy mother"; "I thirst"; "Father, into thy hands I commend my spirit"; "It is finished." The disciple John, in company with a little circle of women, of whom the central figure was the mother of Jesus, on account of his and her relationship, was allowed to come much nearer the scene than any others, who might be regarded as mere spectators. Perhaps they were admitted within the line outside of which the police-officers kept the multitude. Hence John's more definite statements concerning some parts of the great transaction.

Functions of the Church Life.

III. HANDS AND FEET.

BY E. B. PAYNE.

In one of Mr. Beecher's lectures in California he said: "No man has a right to be as wise as he pleases or as pious as he pleases." This is only a fresh and apt putting of the truth that a man may not rightly exercise his intellect exclusively, or stimulate his emotions for enjoyment so far as to neglect practical duty. So, too, it may be said of a church, that it has no right to be over-wise, or over-warm emotionally. To use again the illustration borrowed from the New Testament, a church, for the fullness of its life, needs not only to cultivate its brain and enrich its heart, but also to train, for skillful service, its hands and feet.

Between purely emotional religion and practical religion there is "a great gulf fixed," and the passage from the one side to the other often shocks and chills. This is well illustrated by the story of the man who responded so boisterously to pious sentiments in sermon and prayer and song, as to give annoyance to his brethren, and who was put to silence by the persistent thrusting of the contribution box at him. Like him are those churches that are ready to listen to the first order of preaching; eager to have their feelings played upon by the tender sentiments of religion; willing to engage in song, and prayer, and conference about the high truths of the gospel; but cold, reluctant, and burdened with a sense of poverty or general inability, in the face of practical enterprise. And verily, is it not true, that while the churches of Christ have made use of their brains fairly in the past, working out magnificent systems of religious thought; and while they have done much to kindle the heart-glow of worship, yet in actual *doing* for our bruised and corrupt humanity, they have not over-tasked their powers?

Now when we look out into the world, we find it full of practical needs. And from that category I do not mean to exclude spiritual needs. I mean rather to include all those things, whether great or small, high or low, which men need in order to make them both better and happier. These needs are many, and none are so high, and none so low, as to be above or below the legitimate, practical aims of the Christian Church.

At the bottom is the round of physical necessities for civilized man. Christianity has relations even to bread and butter, to clothing and shelter, to disease—its prevention and cure, and to all the primary wants of men. The gathering of facts, and the deduction of principles, in this direction falls naturally to secular science; but to persuade men, and lead them forward to a normal use of nature for the futherance of physical well-being, may be, and indeed should be, a work of the gospel and of Christian men. Accordingly, when Christ sent out his disciples to preach the kingdom of heaven, he commanded them further, to "heal the sick, cleanse the lepers, and raise the dead." The Christian church has not been wholly unfaithful to the directions of the Master; it has not been altogether neglectful of human interests lying on this side; but it is worthy of consideration whether it may not wisely do more. There may be excess of pruning among the upper limbs of society, and too little digging about the roots.

Nevertheless, as already hinted, among the practical needs of men should be reckoned whatsoever lies along the lines of mental and spiritual culture and betterment. Here has been, and here is, and here will be still, the greater field of the Christian church. The world yet "lieth in wickedness"; and it may be added that it lies in ignorance. Man's education is not yet completed, and the moral toning of our race has not been by half accomplished. Into the work, then, of education, and into the work of moral reform, and into the work of developing human sense of righteousness and spiritual truth, the churches of Christ should enter to-day more vigorously than ever.

Now, the intellect of the church may see all this opportunity and call for practical work; and the heart of the church may prompt to due performance; but how is the problem of ways and means to be solved? How shall these needed services be rendered to human kind, unless the churches of Christ develop working force, and consecrate it to practical ends? Do we not need to-day, more than ever, skilled hands capable of beneficent ministration, and tireless feet that can run on kindly errands for Christ's sake? Therefore, I should say, that for the accomplishment of the great ends which are set before it in this nineteenth century, there is nothing which the churches of Christ need more than men and women who are willing to wear themselves out in work, and to give till their pockets are empty.

Home Missionary Col.

CONDUCTED BY REV. J. H. WARREN, D.D.

Forefathers' Day.

It comes this year a week from Saturday. The Sunday following is the day for collections in our churches in behalf of the Congregational Union. The churches named below will remember the timely help given them by the Union in the payment of "last bills," on their houses of worship; also the promise, that in consideration of that help to take up an annual collection for the benefit of the Union. The Churches are: Antioch, Benicia, Cache Creek, Clayton, Cloverdale, Copperopolis, Eden Plain, Eureka, Fair View, Hayward, Hydesville, Lockeford, Los Angeles, Modesto, Nevada, Nortonville, Oroville, Pescadero, Redwood, Reno, Rio Vista, Riverside, San Bernardino, Green St., [San Francisco], San Mateo, Saratoga, Sonoma, Soquel, Susanville, Tulare Valley and Woodland—32 churches.

We regret exceedingly that more than half of the aided churches have failed to come up to the promise. Yet, in justice to all the churches, we are compelled to say, no church has ever failed whose pastor reminded them of the promise. We earnestly beseech, therefore, every pastor of the above churches, to read the notice from the pulpits next Sunday, that on the following Sabbath a collection will be taken in accordance with the promise and contract.

Three church edifices under way in Lodi, Westminster and Ferndale, two of which are nearly finished—are waiting and wanting for the helping hand. It is a question whether any assistance can be given until our churches furnish the coin.

In H. Missionary work we have undoubtedly made a new departure; what an uplift of the whole cause it would be, if for once, and at the same time, all the churches that have promised, and the churches that have been accustomed to give, should come up with one mind and one heart to the help of the Union in its great work. Perhaps Deacon S. S. Smith, who was appointed by the General Association to look especially after the interests of the Union on this coast, will put himself in communication with the churches on this subject.

Please read Dr. Brown's "Dream."

A DREAM.

Two nights ago, after a troubled day, a dream "that was not all a dream" came vividly into my mind.

An ancient and honorable family of the Pilgrim and Puritan stock were living industriously and in comfort on the hill-sides of New England. The family enjoyed the comforts of this life and hope of the life everlasting. They were more learned than they were rich, and their benevolence surpassed both their riches and their learning. They gave liberally of their substance to send the gospel abroad and to sustain its institutions at home.

But one thing was observed by the dreamer, that disturbed even his dream. It was the conduct of this family towards its own children. They were more than kind to the children of their neighbors; but their own children, and especially those that were young and weak, were abandoned to seeming indifference and neglect. It was observed that the children of this family were very numerous, and that many of them, as they scattered abroad, were poor, having no homes, and were obliged to live out of doors summer and winter. Often, they literally died of exposure, and as often as they took shelter and found protection in the houses of strangers, who appeared to be ever ready to adopt them as their own children, and to call them by their own names. And this went on continually.

Then, as the dream progressed and became a little confused, as dreams will, it was seen that such of the older children as died not when young, nor yet took their names, but at last built houses for themselves, fell, for the most part, into the customs of the old homestead. They too looked after and attended to everybody's children except their own, and these they left to wander about unsheltered, till they also died or were adopted by those who knew their worth or pittied their condition.

Thus the old family and its branches had been going on for two centuries. Some of the hardiest and "fittest" of the children had "survived" and propagated, while most of them had died out, or gone to swell the strength of other and stronger but less ancient families.

As the dreamer awoke and thought on his dream, it seemed strange and sorrowful to him, that a family so honorable, ancient, learned, and pious as this one was on the Eastern hills, and scattered through its descendants along the valleys of the near and remote West, should be so inconsistent and inconsiderate as the dream had revealed. But it was even so.

Those older families that had got entangled in this net-work of dream, were evidently our ancient Congregational family, now found East and West, and their children were the little churches scattered over the land, unhoused, neglected, and dying in the cold, or fleeing to other denominations for protection and aid. Our dream, had the families been literally families, and the children literally children, disclosed the most horrible inconsistency, if not to say cruelty.

But are not churches families, and weak churches, children of the stronger ones? If so, is the inconsistency of neglecting them any less than in the other case? If not, then let our mother churches, and the families that have gone out from them, at once reform their ways. Let them do by their children as other households are expected to do by theirs, and so not "deny the faith and be worse than infidels." Parents must care for their offspring, and the first need of a child who begins to set up for herself, either as a young bride or a young church, is a roof of protection and defence—a house and a home.

Religious Intelligence.

The West.

The committee appointed by the Club, to consider the matter of a celebration of Forefathers' Day, finding that that day, this year, comes on Saturday, when pastors are likely to be specially engaged, propose that it be observed by a sort of concert of prayer, each church in its weekly prayer meeting selecting as the topic of conversation and the burden of its prayers that which would be appropriate to Forefathers' Day. Dr. Warren adds the suggestion, that on the Sabbath following our churches take their annual collection for the Congregational Union's Church-building Fund.

Premillenarianism will be discused at the Club on next Monday, Rev. Dr. Benton opening conversation. A week from next Monday, the expediency of organizing a California Home Missionary Society will be the subject, with Rev. W. C. Pond to open.

A movement was made last Sunday toward the organization of a Congregational church and Society in West Alameda: also, in the northwestern part of Berkeley. Each of these fields is remote from any existing church, and would afford work enough for an active pastor.

Rev. J. H. Strong is to supply the pulpit of the Congregational church in Hayward, during the winter, with a view to permanent settlement.

The Congregational church in Santa Barbara received five persons to membership, at its communion, Dec. 1st—three on profession of faith. On Thanksgiving Day four congregations united in the service, sermon by Dr. Hough, on the problems likely to occupy the American people in the near future; the matter of thanksgiving this that we have such problems to solve, so grand a work to do.

A pleasant letter from Bro. Dinsmore, of Lockeford, came to hand last week. We ought to get twenty such letters every week, but we don't get one in a month. He reports some repairs on the church, a new carpet and new pulpit furniture; congregation steadily increasing; the young people coming out on Sunday evenings in such numbers as to constitute four-fifths of the whole assembly; and his own heart burdened with longings and prayers that they may be won to the service and love of Christ. "Health good; hopes high, and faith strong."

The Sacramento Chinese Mission, auxiliary to the California Chinese Mission, was organized, Dec. 5th, at the Congregational church. The officers are as follows; President, Hon. Samuel Cross; Vice President, Grace Kidd; Secretary Nehemish Denton; Treasurer, Samuel Jelly.

PRESBYTERIAN.

Rev. Henry V. Noyes, who has been conducting the Presbyterian mission among the Chinese at Sacramento, and Dr. J. W. Kerr, who, in the absence of Rev. Dr. Loomis, has conducted the mission in this city, have both returned to their former fields of labor in Canton.——The United Presbyterian church of San Jose will dedicate its new house of worship next Sunday. Rev. Dr. Gibson, of this city, preaches the dedication sermon.——On Sunday, Nov. 24th, five Chinamen were received to the Chinese Presbyterian church in Oakland. This church has now 34 members. Among those present on the occasion were the daughters of Rev. Dr. Happer, of Canton, returning to their home in China after several years of study at Steubenville, Ohio.

CUMBERLAND PRESBYTERIAN.

The Minutes of the meeting of the Synod of the Cumberland Presbyterian Church have been placed upon our table. We collate from them the following facts: There are 36 churches, organized into four Presbyteries. There are 37 ministers and four licentiates. Among them are six pastors and eleven stated supplies, the remainder being "without charge." The total membership of the churches is 1,124, of whom 153 were added last year by profession, and 39 by certificate. The Sunday-schools are reported as having 1,258 members. The largest church is that at San Jose, with 146 members; and the largest salary is paid by this church—$1,155. The total amount of contributions for all purposes was $15,761.17, of which $9,064 seem to have been for current expense, $5,260 for church erection, and the balance for missionary purposes.

METHODIST.

Parsonages have been erected and paid for at Atlanta, and on the Pleasant Grove Circuit, Sutter Co.——Five thousand dollars have been subscribed towards the debt of the Pacific College, at Santa Rosa, sustained by the M. E. Church South.——Rev. Bishop Hillery, of the A. M. E. Zion Church, is going eastward, and may visit England before his return.

Ordination.

An occasion of great interest to the parties concerned took place at Benicia, on Tuesday, Dec. 3d, 1878, at the Congregational church, which was none other than the ordination of Mr. J. B. Thrall as pastor.

In response to letters missive, the delegates arrived on the morning train, and at 11 o'clock the Council was called to order by Rev. Dr. Mooar, who read the "letter missive"; and, on motion, Rev. W. C. Pond was elected Moderator, and Rev. George Morris, Scribe.

After the usual papers had been examined, and found to be satisfactory, Mr. Thrall made a statement concerning his experiences, and read a paper, the title-page of which is as follows: "An exposition of my belief and views theological, ecclesiastical and practical, and motives which led me to choose the Christian ministry as my life work. Not a creed, but an exposition of myself as a minister, to let the Council know what kind of a man I am." To characterize it as able, candid and manly, does it faint justice, because we cannot thereby show the power, the zeal, the utter self-surrender to the great work of his choice, which pervaded its pages. It was received with earnest attention, and the same interest continued during the prolonged examination which followed.

The following programme represents the order of the ordination services, yet it is a dim hint of the rich feast of good things that were crowded into the two or three hours of a most enjoyable evening:

After the opening anthem, "Father, O Hear us," Rev. A. F. Hitchcock, of Suisun, read the scripture, followed by a prayer by Rev. Dr. Warren.

The choir sang, "Show me thy Ways, O Lord," after which Dr. J. K. McLean preached the ordination sermon, from 2 Tim. i: 7—"For God hath not given us the spirit of fear, but of power, and of love, and of a sound mind." The wrapt attention of an audience, usually counted intelligent, testified to its clearness of thought, apt illustration, and vivid portrayal of what Christian character is when rounded out to a full, complete ideal.

The ordaining prayer was by the Rev. C. J. K. Jones, associate pastor of the First Church, San Francisco. As the candidate kneeled upon the platform beside the sacred desk, a hush came over the house amounting to awe, as by the laying on of hands, and by

Grace Kidd; Secretary
ton; Treasurer, Samuel

ESBYTERIAN.

V. Noyes, who has been
e Presbyterian mission
ese at Sacramento, and
, who, in the absence of
mis, has conducted the
city, have both returned
fields of labor in Canton.
Presbyterian church of
dicate its new house of
unday. Rev. Dr. Gib-
, preaches the dedica-
—On Sunday, Nov. 24th,
vere received to the Chi-
an church in Oakland,
as now 34 members.
present on the occasion
ters of Rev. Dr. Hap-
returning to their home
veral years of study at
io.

ND PRESBYTERIAN.

of the meeting of the
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en placed upon our ta-
from them the follow-
re are 36 churches, or-
r Presbyteries. There
and four licentiates.
six pastors and eleven
the remainder being
." The total member-
hes is 1,124, of whom
last year by profession,
tificate. The Sunday-
orted as having 1,258
largest church is that
th 146 members; and
is paid by this church
total amount of contri-
rposes was $15,761.17,
seem to have been for
$5,260 for church erec-
alance for missionary

THODIST.

ve been erected and
ta, and on the Pleasant
tter Co.——Five thou-
e been subscribed to-
of the Pacific College,
ustained by the M. E.
—Rev. Bishop Hillery,
Zion Church, is going
y visit England before

ination.

great interest to the
took place at Benicia,
3d, 1878, at the Con-
ch, which was none
dination of Mr. J. B.

etters missive, the del-
the morning train, and
Council was called to
Mooar, who read the
and, on motion, Rev.
s elected Moderator,
Morris, Scribe.
papers had been ex-
d to be satisfactory,
statement concerning
d read a paper, the
is as follows: "An
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s my life work. Not
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the Council know
n I am." To char-
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, because we cannot
power, the zeal, the
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pervaded its pages.
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, San Francisco.
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amounting to awe,
of hands, and by

words most eloquent and fitting, a young man was set apart for the Christian ministry.

The charge to the new-made pastor, by Rev. Dr. Mooar, was brief, but tender and earnest, serving to heighten the solemnity of the occasion, as he urged him to preach not himself, but Christ.

Another anthem, "Fear thou not, thus saith the Lord, for I have chosen thee; I will uphold thee with my strong right arm, etc.," seemed a pean from angelic choirs, giving promise of aid and approval, to lift up the heart weighed down by its burden of responsibility and the weight of human souls.

The Right Hand of Fellowship, by Rev. Geo. H. Smith, was cordial and appropriate, and was followed by a faithful Charge to the People, by Rev. Dr. I. E. Dwinell, pastor of the First Church, Sacramento.

The closing anthem, "Praise the Lord," and Doxology, Ascription and Benediction by the pastor, closed a memorable occasion.

The Council voted to adjourn *sine die*, but could not readily disperse, on account of the congratulations and cordial hand-shaking which made the faces of our friends to shine out of pure gladness of heart, that once more Benicia Congregational church has a pastor truly her own, and so much a man of her choice. We thank the good brethren of other churches who are so glad on our account; and may their brotherly love flow back into their own hearts, to bless and make strong for all Christian labor.

The choir from Vallejo has also our heartiest thanks for their effective rendering of most appropriate music; and also the artistic friends who placed the text in letters of evergreen above the pulpit arch, "We preach not ourselves, but Christ Jesus the Lord," from which our pastor preached his first sermon after engaging to supply us for six months. Smilax and choice flowers wreathed the desk; vases of white callas stood on either side; the table beneath was heaped with floral offerings; bouquets adorned the organ and gas fixtures—a silent but eloquent tribute of appreciative affection for our pastor and invited friends.

All agreed that Benicia was a good place for a meeting of fellowship; and when the River Conference meets here, in March, may we again see these Christian faces, and have to say, "God hath blessed us since we parted, with mutual benedictions."

Benicia, Cal., Dec. 5, 1878.

Eastern and Foreign.

NOTES.—Thirty-six years ago, the Samoans were 34,000 barbarians; now there are 80,000, nearly all professing to be Christians. Why don't they die off, as in the Hawaiian group?——At the London Missionary Conference, Mr. Hudson Taylor, of the Inland Mission to China, told the audience that the revenue derived from opium in two or three days equals the whole sum contributed by England during five months of famine!——"On the first of October, our dear associates, Dr. and Mrs. Bissell, leave us for America. We shall miss them very much." So the Rev. Mr. Clark writes, in the "Herald," from Gratz, Austria.——We hear of the "Martin Luther of India," Swami Dya Nand Saraswati, who promises to take, in relation to Brahminism, a position similar to that borne by Martin Luther in the Roman Catholic Church.——We hear, also, of a very handy Board of Trustees. The Trustees of the Drew Theological Seminary, who have given $40,000 already for a Professorship in the Seminary, last week provided $9,000 more, to clear off all debts of the current year.—— The American Baptist Missionary Union has received $12,000, as part of a legacy from the late Professor William Ruggles, of Columbian University, Washington.

COMPROMISE REJECTED.—The New Haven, Conn., Board of Education very wisely rejected the proposed compromise in regard to religious exercises in the public schools. The joint committee of Protestant and Roman Catholic gentlemen adopted a liturgy, and in it was a form of prayers to the Virgin Mary, to be used by the children of Roman Catholic parents.

LATEST FROM VICTORIA NYANZA.—The latest news from Victoria Nyanza is dated May last. A letter has been received from the Rev. Mr. Wilson, who is comfortably established at the court of King Mtesa, and enjoying considerable favor. His three colleagues, sent out by the Nile route, have been heard of as far as Khartoum, and by this time it may be hoped that they are all assembled at Uganda. It cannot be concealed that matters are coming to a crisis in Central Africa. If the Egyptian government makes threatening demonstrations toward the south, Mtesa will undoubtedly beat the drum of war, and the consequences may be fatal to the peaceful operations of the Church Missionary Society, whose basis is Zanzibar.

OAHU COLLEGE.—We are glad to learn that the number of students this term is over eighty, larger than we recollect was ever connected with the institution at any previous period of its existence. President Jones and his associates appear to have entered upon their duties under most favorable auspices.—[Honolulu Friend.

SHRINKING OF TIRES WITH HOT WATER.—Hot water, instead of fire, is used on some of the Russian railways for shrinking tires. An iron tank, one-quarter filled with water, is fixed near a stationary boiler, a steam pipe from which is led through it, capable of heating the water to 212 degrees Fahr. Into this the tire is plunged by means of a portable crane, and after an immersion from ten to fifteen minutes it is taken out and immediately placed on the wheel. The allowance for shrinking—the difference between the diameter of the skeleton and that of the tire—is 0.75 millimeter to a meter, and the measurement must be made with great accuracy. This method of course, secures absolute uniformity of temperature, which in the ordinary method of heating by fire is unattainable.

UTILIZATION OF SEWAGE.—At Burnley, England, the device of converting sewage into cement has been successfully tried. The town sewage runs into settling tanks, being mixed on the way with "lime cream." After settling the sludge is dried, and finally packed in klins and burned, no other fuel being necessary than just sufficient coal and shavings to set it alight. "Cement clinkers are the result; and these ground into coarse powder make the cement, which is salable as Portland or other hydraulic cement.

The envious man is like that rich man mentioned by Quintillian, who poisoned the flowers in his garden so that his neighbor's bees should get no more honey from them.

How many amusing and ridiculous scenes should we witness if each pair of men that secretly laugh at each other were to do it openly.

Learning is pleasurable, but doing is the height of enjoyment.—[Novalis.

Died.

In Dutch Flat, Cal., Nov, 27th, 1878, of heart disease, Capt. Melvin Syms Gardner, a native of Maine, aged 64 years.

NEW PUBLICATIONS.

WILLIE DUNCAN, ("Chips,") or The Old Bible. By Miss Kringle. 149 pages, 18mo. Garrigues Brothers, Philadelphia.

This is a well-written story. It shows how a widow and her orphan children in their deep poverty loved and clung to the family Bible, and how through it God blessed them.

R. WORTHINGTON, Publisher, 750 Broadway, N. Y., announces a most charming juvenile, "Little Chatterbox," price 75 cents. "Nothing can exceed the taste and elegance displayed in some of the Holiday books of the season. 'The Little Chatterbox,' published by R. Worthington, 750 Broadway, almost deserves to rank as a work of art. It is printed on thick, polished paper, in large, handsome type. The letter-press is on the left hand page, giving an explanation of the admirably executed wood-cut on the opposite side. The pictures, the paper, the reading, and the binding, seem to have formed a conspiracy to make a book as beautiful as it is entertaining, which every child will long for and which all who get will be delighted with." (Rev. Dr. Clark.)

Music Boxes.

We enjoyed very much a visit recently to the establishment of Messrs. M. J. Paillard & Co., 120 Sutter Street. They have music-boxes of all sizes and styles, and the perfection with which both classical and popular music is rendered by them is most wonderful. One box was arranged for the Moody and Sankey tunes—"Hold the Fort, etc.,—another was arranged for twenty-four of the first compositions of the great masters. They can get up boxes to order that will play any tunes that the purchaser may select. They also repair boxes that get out of order, having skilled Swiss workmen for that purpose. The instruments at 120 Sutter St. are direct importations from the manufactory of the firm at Sainte Croix, Switzerland, and there are no finer in the world. They were awarded the highest prize at the Centennial. Messrs. M. J. Paillard & Co. keep constantly on hand the largest and most varied stock of musical boxes to be found in any one establishment in the world, not excepting the warerooms of the far-famed Geneva manufacturers, and their long connection with the American trade enables them to advantageously advise the Sainte Croix, Switzerland, house as to the wants of the people of the United States in this line, and thus to be able to lead the American trade. We advise all lovers of music to visit the rooms of Messrs. Paillard & Co. Those who are buying Holiday presents to make home more attractive will do well to invest in one of those instruments.

Special Notices.

IF YOU WANT a good book, a choice one, that will instruct as well as amuse the younger members of the family, or one that will prove a lasting benefit to the older ones, you can be just suited by calling at the Methodist Book Depository, 1041 Market street, between Sixth and Seventh, San Francisco, where can be found, also, a large assortment of books especially adapted to the Holidays. tf

Holiday Attractions.

Elegantly illustrated and beautifully bound books; rare and exquisite gems of art for young and old; books for libraries; family Bibles; all kinds of new and attractive juvenile and toy books, games, and blocks; photograph and autograph albums; scrap books and portfolios; gold pens and writing desks; fancy stationery, etc., etc.; a very handsome and appropriately selected stock suitable for Chrismas presents. A Roman & Co., Wholesale and Retail Booksellers and Stationers, 11 Montgomery street.

C. C. HASTINGS & Co. supply what every one needs—Clothing. We take special delight in calling the attention of our readers to the advertisement of this old-established and reliable firm. We practice what we preach, and go to the corner of Montgomery and Sutter streets for our own clothing. Our editor-in-chief, managing editor, publisher, and everybody down to the office-boy, wear clothing from Hastings & Co.'s. We never heard a complaint from any one about the quality of the goods or the prices; and the way they clothe us individually makes us feel comfortable, and sometimes look quite respectable. They have a Boys' and Children's Clothing Department, with special care to please Young America—while for boys of large growth an especially complete stock of overcoats is now on hand. Our friend Mr. Mann, the gentlemanly manager, will *suit* a sensible customer every time.

Photographic Mysteries.

Only to the initiated are the many complex arrangements of a perfectly appointed photographic gallery, such as Morse's Palace of Art, 417 Montgomery Street, known or rightly appreciated. It seems simple enough for a lady or gentleman to have a portrait taken. The camera is pointed, and presto! there is the likeness. As to the preliminary chemical preparation and the after process to reveal fully the most delicate lines of the features, the general knowledge possessed is very limited indeed. It matters little, however, what the requirements of the case may be; at Morse's celebrated establishment the most beautiful photographs obtainable in the United States are produced. There is a softness, delicacy, grace of *pose* and general excellence about Morse's pictures that distinguish them from all other photographs. It is an unqualified pleasure to examine such pictures. It is a joy to possess them. If you have not yet selected your Christmas present, look in at Morse's, and you will soon decide.

WHAT WOMEN CAN DO.—Our attention has been called to a new article for the use of ladies, the invention of which has conferred an everlasting blessing upon every lady. We refer to the Queen City Skirt Suspenders, for supporting ladies' skirts, the most desirable and beneficial article ever invented for the relief of women, many of whom have suffered years of miserable health caused solely by carrying the weight of a number of heavy skirts, completely dragging them down. Something to support ladies' clothing is absolutely necessary. These suspenders are recommended by our leading physicians to all ladies and young girls. Every lady should have them. Thousands will testify to their excellence and the advantage derived from wearing them. They are sold only through lady agents. Many ladies in other localities are making from a hundred to two hundred dollars per month selling these and other new articles made by the same company, and it can be done here. We have been asked by the manufacturers for the name of a reliable lady to act as their agent for this county. We advise such to write to the Queen City Suspender Company, Elm and Longworth Streets, Cincinnati, Ohio.

BURKARDT'S PICTURE STORES, 545 AND 547 WASHINGTON ST.—As the Holiday Season is close at hand, we take pleasure in calling the attention of our readers to the handsome stores of our friend Max Burkardt. Tastily arranged, on the walls and shelves, in showcases and windows, the store looks inviting and handsome, with its varied assortment of engravings, panel flowers, and large and beautiful photographic copies of some of the productions of the best masters, old and modern. There are brackets, wall-pockets, and book-cases in walnut goods; all sizes of round and oval glass shades; all kinds of material for ladies' use in wax work; there are picture frames of newest pattern, and moldings of latest style, many of them especially adapted to making the New Double Frames for sea-mosses, skeleton leaves, wool, hair, and feather flowers, ferns, autumn leaves, etc. Mr. Burkardt also gives personal attention to framing diplomas, certificates, mottoes, etc., neatly and at the lowest price; while oil paintings, water colors, and fine drawings are framed as elaborately as may be desired. Altogether the place is well worth a visit, and a half hour spent there by any one of our readers in want of a nice Christmas present is time not wasted.

HOME AND FARM.—This is the very appropriate name of a most excellent newspaper published by B. F. Avery Sons, and edited by A. Avery, at Louisville, Ky. The small subscription price is no criterion by which to judge the value of the paper. It is now in its third year of publication, and already has a very large circulation. For further particulars see advertisement in this issue.

GOOD READING CHEAP.—We direct special attention to the advertisement of the "American Agriculturist" in this paper. With the reduction in price, the many engravings, the vast amount of useful information, this is certainly one of the best and cheapest papers in the country, and should be in every family.

RENEWALS.—One week is required after receipt of money by us before the date opposite your name on your paper can be changed.

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12dec6f

Young Folks.

The Crow that the Crow Crowed.

"Oh! no!" said the crow;
"So I'm s'posed not to know
Where the rye and the wheat
And the corn kernels grow—
Oh! no!
Ho! ho!

"He! he!
Farmer Lee,
When I fly from my tree,
Just you see where the tops
Of the corn ears will be;
Watch me!
He! he!"

Swirch-swirch,
With a lurch,
Flopped the bird from his perch,
As he spread out his wings
And set forth on his search—
His search,
Swirch-swirch.

Click!—bang!—
How it rang,
How the small bullet sang,
As it sped through the air—
And the crow, with a pang,
'Went spang!—
Chi-bang!

THE TAIL FEATHERS.

Now know,
That to crow
Often brings one to woe;
Which the lines up above
Have been put there to show—
And so,
Don't crow.

—[St. Nicholas.

A BOY'S SERVICE.

"Speed boldly, Jean; the safety of God's elect depends on thy fleetness and courage," said a French peasant woman, as, standing at the door of a hut perched over a gorge in the Cervennes mountains, she bade farewell to her young son. He, mounted on a small white pony, looked fearlessly out of his bright blue eyes, and tossing back his abundant tresses of fair hair, bent to kiss the mother's hand, then descending a steep winding path, over which his intelligent animal picked a slow, sure footing, the young rider disappeared in the dark aisles of a pine forest.

Jean Cavalier was ten years old; his cradle had been rocked to the howl of mountain storms; he was accustomed to scale heights with fearless agility, being sure-footed on paths that only the mountain-born could safely tread, and he now dauntlessly faced a hazardous ride and the peril of imprisonment to save the lives of 500 Christian men and women. It was nearly noon; all the huts, sheep-cotes, and cotages in the lower adjoining valleys were deserted by their inhabitants, who had started at dawn for the secluded mountain of Bourges, there to seek consolation and strength in the worship of God.

This was the period of that so-called religious war in France, which lasted twenty years, and in which the king, Louis XIV., employed sixty thousand soldiers to exterminate three thousand Protestants, because they persisted in worshiping their Maker in their own fashion. Through the upper valleys for some weeks previous to the time of this there had been found in rocks, cavities and hollow trees, bits of wood carved with the words, "Manna in the desert," and with certain symbolic marks whereby all the faithful knew that the great pastor, Brousson, emerging from his secret cavern dwelling, would meet and minister to his persecuted flock in the afternoon of the first day of the year 1703, at the Bourges Mountain. Notwithstanding all precautions, news of the intended convocation had reached the town of Hais, and Captain Daiguirrier, with six hundred men, was coming up from the plain, eager to surprise and butcher the innocent congregation—a kind of achievement not unfrequent in those tragic years.

Just before noon to-day, Jean, when climbing the rock back of his father's hut in search of a missing goat, spied the red bonnets of the calvacade, traversing a defile far below; but he knew well their terrible purpose, and hurrying down, said to his mother:

"I have seen the king's troops going up, there is none to give warning but me."

Twenty minutes later Jean was riding alone through the dim forest, intently conning the net-work of paths so familiar to him, and trying to choose one by which he could elude and outstrip the assassins. Issuing, at length, from the woods, he paused, hesitating between two routes—one smoother, though longer—by which, trusting to his nimble pony, he might speedily arrive, unless overtaken by the troops; the other led through ravine and over roocks into the very heart of the mountains, and was a hazardous path, even for a skilful climber. If he took the latter, he must abandon his horse and trust his own speed and agility. Finally, deciding on the smoother road, he was turning toward it when he heard the sound of a conchshell, and, on the instant, a flash of scarlet streamed around a spur of the forest. Quick-witted Jean rode at once to meet the advancing soldiers.

"Whither go you?" asked the captain.

"To the upper hills to seek my father," replied Jean.

"This is not a safe country for youngsters like you to travel in alone," said the officer.

"I have confidence in God. Those who do no ill need fear none," returned the child, calmly.

"You shall come with me," continued the captain suspiciously; "so fine a boy must not grow up a rebel. I shall dedicate you to the service of the king and the church."

Jean made no answer, riding on with his captors, apparently in submissive composure; but the vigilant little fellow, quick in expedients, contrived to fall back gradually, till, when the dismounted troops, painfully climing, were half-way up a steep ascent, Jean was among the hindmost. A brook wound round the base of the hill, and Jean knew that near the stream was one of those caverns, common in that country of volcanic formation, the entrance to which was concealed by thick, clustering bushes. Seizing an opportune moment, the active boy turned his pony, dashed down into the brook, leaped from his steed, and ran into the cavern. Some minutes elapsed before the more clumsy soldiers could descend; when they reached the stream, the pony was scrambling homeward over the rocks, and no trace of his rider was visible. Little Jean tremblingly crouched in his covert during the brief, vain search; but soon, eager for a larger prey, the pursuers returned to join the rest of the band.

When the last echoes had died away and only the brook's gurgle was audible in the stillness, Jean ventured from his retreat, aware that the distance had been increased, and the time of rescue lessened by his capture; but his childhood's steadfast faith never dreamed of failure; prayer and act were one, as he lightly leaped from bowlder to bowlder by intricate windings about pinnacle and crest—here following the bed of a mountain stream, there swinging himself by gnarled roots over deep chasms—the intrepid boy hasted breathlessly on.

Not far away some hundreds of resolute men and women were assembled on a rocky platform amid the desolate hills. Muskets stood near ready for a sudden call to arms. Around the worshipers was a chestnut forest, through whose enormous trunks and leafless boughs the wind moaned in melancholy cadence, accompanying their psalmody and supplication. On a flat, smooth stone, at the base of a precipitous rock, stood the minister, who, while little Jean sped toward them, was thus addressing the congregation:

"What fear you? Did not God nourish his people in the wilderness? Did he not send the ravens to feed his prophet, and will he not again work miracles? Has not His Holy Spirit comforted his afflicted children? He consoles—he strengthens us. Will he not, in time of need, cause his angel to go before us?"

Concluding thus, the preacher advanced to a natural stone slab, serving as a sacramental altar, and the assembly, in reverential stillness, to which peril added a solemn awe, came forward two by two, bareheaded. A cry startled them.

"Fly! the enemy comes!" rang in shrill, treble from above the kneeling multitude, and looking up they saw, on the rocky summit before the pastor, a little figure whose white goat-skin coat and locks of gold gleamed in the mellow sunset, as the rocks and caverns re-echoed his vibrating cry.

"Fly! the enemy comes!"

The startled throng, gazing up, knew not the son of their neighbor and friend, Roland Cavalier. The solemnity of the place, and the danger always near their worship, had infused their exalted minds with a sense of immediate presence of the supernatural, and the simple-hearted peasants thought the child Jean a veritable messenger of heaven.

They quickly dispersed through pass and defile, and when the troops arrived the early stars shone down on the deserted rocks and lonely forest.

Jean joined a party of fugitives, and lived to be a famous and valiant defender of the Protestant faith. While the commander cursed him as a treacherous little rascal, most of the congregation always maintained that God sent an angel to save them.—[St. Nicholas.

THE OLD BROWN SILK DRESS.

"Mrs. Harper at such a grand wedding, and in her old brown silk dress! She has had it for the last six years."

"I know it. The idea of a person as well off as she is keeping a dress that length of time! But she looked well. The dress was altered to suit the present fashion."

"But such meanness! I do not call it economy, but meanness! I am tired of seeing her wear that dress. If she were not able to get a new silk it would be different. I wish I had the money she has, I would show the people how to dress."

"Girls," said their grandma, "I am afraid that you are not cultivating very charitable dispositions. As the brown silk dress seems to interest you, let me tell you a little affair connected with it."

"About two weeks ago Mrs. Harper called on me. I had just prepared to go out to do some shopping. She proposed to accompany me. On our way home she informed me that she intended to purchase a new dress. While we were in the shop examining some rich silks, Mrs. Winslow came in. Seeing Mrs. Harper, she informed her of the destitute condition of a family she had just visited. The father had been sick and unable to work. The mother had been toiling to support her family. She was now sick, and three of her children. One was lying dead in the house. They were so poor that they had not a sufficiency of fuel or food. Their rent should have been paid in advance, but on account of sickness the father had been unable to do so. The landlord had consented to wait until the end of the month. The father was still unable to pay, and the family were threatened with being turned into the street that very day.

"Mrs. Harper asked if they were worthy people. Mrs. Winslow assured her they were, and giving their address, she urged Mrs. Harper to visit them. Mrs. Harper had just decided to purchase a dress pattern from a costly piece of silk. 'I will not purchase the dress now,' she said to the shopman. And turning to me, she remarked: 'I feel it my duty to visit these poor people and supply their necessities before purchasing any thing for myself. Will you accompany me?'"

"I did so. We found the family in great distress. They were Christian people, and had been praying to God to send them help. Mrs. Harper immediately paid the rent then due, and another month in advance, besides ordering fuel and food. She has since sent them many little articles of comfort. 'I feel better,' she said, 'than if I had bought a new dress. I will make over my old one and wear it at the wedding.'"

"And this is why Mrs. Harper wore 'that old brown silk dress.' She is not mean, but a noble, self-denying Christian woman. And I can safely say there is no one that I am acquainted with who gives so freely as she does."

"I have never heard of her being benevolent before."

"She gives quietly, not nosing it abroad. There are many families who owe the necessaries and comforts of life to her bounty."

"I am glad you told us, grandmamma. The old brown silk dress will look beautiful to me hereafter. And it will preach me a lesson of charity—charity in judgment, and charity, which is love, towards the poor.—[Day of Days.

A SEALED POSTMAN.

You've all heard of sealed letters, of course, and seen some, too, no doubt; but did you ever hear of the letter-carriers also being sealed? Well, a bit of news has come saying that, among the Himalaya Mountains, the men who carry the mails on horseback are sealed to their saddles in such a way that while they can ride easily enough, they cannot get down from their seats; and, what is more, the mail-packages are sealed to the men. Once started on the route, the seals are not allowed to be broken, except by the postmaster at the next station, and, if they happen to get broken otherwise than by accident, the carrier is severely punished.

The result of this sealing is that a mail-carrier who wishes to steal the letters in his charge is obliged to steal also the saddle and horse—and himself as well, I suppose.

Nice places these carriers have to ride through at times! Why, in some parts, the road is so steep that, in going down the rider is kept upright by a rope passed under his arms and held in the hands of two men who are above him on the mountain. If it were not for this the rider would fall over the head of his horse, or else cause the horse itself to go over head first.

Altogether, the postman of the Himalaya Mountains must have a hard time of it.

The intellect has only one failing, which, to be sure, is a very considerable one; it has no conscience. Napoleon is the readiest instance of this. If his heart had borne any proportion to his brain, he had been one of the greatest men in all history.—[Lowell.

The U. S. Signal Service.

Gradually the wild and ungovernable forces of nature are, through science, made of use to man. Following in the wake of the ingenious inventions for the use of steam and electricity, comes the organization of the U. S. Signal Service. Is it not wonderful that a system could be originated and perfected whereby an operator can accurately predict the weather of a distant locality? And yet, experience proves our "storm signals" to be reliable. Equally great are the advances made in the science of medicine. Step by step, uncertainties and doubts have yielded to absolute certainty. The discoveries of Harvey and Jumer have been succeeded by the Golden Medical Discovery of Dr. R. V. Pierce. No longer need people despair because some physician has pronounced the lungs unsound. Hundreds of testimonials are on file in the office of Dr. Pierce from those who had abandoned all hope, and had been given up to die by physicians and friends. Incipient consumption, bronchitis, and scrofulous tumors speedily, surely and permanently yield to the healing influences of the Discovery. If the bowels be constipated, use Dr. Pierce's Pleasant Purgative Pellets. For full particulars, see Pierce's Memorandum Book, given away by all druggists.

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RICE FIELDS ON THE SAVANNAH.

On nearing the Savannah river we came to Thunderbolt—a most singular name for a quiet summering place. The rice fields were now entered, which form so important a portion of the wealth and trade of Savannah. They extend on each side up and down the river for many miles, until the limits of brackish or salt water are reached. The best rice lands are those which feel the influence of the tides, without however being touched by salt water, which kills the rice. It may not be generally known that the incoming of the tide checks the flow of rivers, and to a degree pushes back the fresh-water until ebb-tide sets out again. A rice field should also be below the line of freshets. There are many varieties of rice, and some kinds can be raised on a dry soil, when it is capable of irrigation, but most of the Southern rice requires marsh lands easily overflowed. The preparation of a rice field requires a large outlay; embankments must be raised, ditches, sometimes large enough to float boats to carry off the crop, must be dug, and flood-gates and bridges must be constructed. The land is ploughed during the winter; it is allowed to dry in March, and in April the seed is sown, sometimes soaked in clay-water to keep it from blowing away, and sometimes it is merely covered with a thin layer of earth. Great care is requisite in the selection of the seed. Water is then turned on it for several days, until it sprouts. After five or six weeks it is hoed twice, and then what is called the "long water" is let on, and allowed to remain a fortnight. With the appearance of the first joint in the stalk the rice is hoed again, and is then overflowed for two months by the "joint water." By that time the grain has matured, and it is harvested with a sickle, and carefully dried by being spread on stubble. When cured, it is stacked.

Formerly most of the Southern rice was threshed in mortars by the slaves on the plantations, and the poorest was retained for their use. But now, with the exception of what is reserved by the negroes, it is all sent to the large mills in the cities to be threshed. The largest of these is to be found at Charleston. In these mills the grain is rubbed between stones until freed from the husk; it is then shaken in revolving sieves or wire screens, with perforations gradually increasing in size. First the flour is sifted, then the different grades of the kernel up to the last and best, ranked as prime, which is swept in a brushing screen and cleaned of all the flour clinging to it. The average yield of rice to the acre is thirty bushels; on the best land sixty bushels are not uncommon, while ninety bushels have occasionally been obtained. The crop from the Southern States reaches an average of 130,000 tons per annum. The rice lands are very unhealthy, and no white man should spend the night in their vicinity after the crop begins to come up. They are infected with the most poisonous malaria. The negroes build their rude shanties on the dikes and hummocks in the midst of the rice swamps, and dance and play on their one-stringed fiddles with infantile security. No doubt they endure malarial exposure and a blazing torrent of sunlight far better than the whites, but even they not rarely succumb. A planter told me that in one deadly summer he lost most of his negroes on a rice plantation.—[Harper's Magazine.

A WAY PASSENGER.

He was a culle'd tramp," and approached Captain Jase Phillips as the train hauled up at Pewee. "Is you de captin' of the kears?" "Yes," replied Jase. "Don't want fo' ter hire any deck-hands, duz ye?" "No! I'm not running a steamboat." "'Zac'ly! Mout I ride straddle ob de cow-catcher to the nex' landing — I'se busted an' a long ways from home? "Get on! All aboard!" and the negro straddled the "cow-catcher." Ned. Gilligan pulled the throttle wide open, and the train had not gone more than half a mile before the engine collided with a cow, throwing her over a fence into a cornfield, and the negro after the cow. Next day, coming down, the negro limped up to Jase at the same depot and said: "Boss, I didn't ride fur wid you on that cow-catcher. Kase you see de cow wanted to ride dar, too, an dar wan't room fo' bofe of us, so we got off togedder up here in a co'n field fo' to rest. De nex' time I rides wid you I'll freeze to the tail-gate ob de wagon—it's safer."

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10-inch 2-gang $100
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We would call the attention of families who are about to commence house-keeping, or who would like to purchase their groceries in quantities, to the fact that we have a full and complete variety of family groceries constantly on hand, and will supply them at lowest wholesale prices, for cash.
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1 inch.	$1 00	$3 00	$6 00	$10 00	$18 00
2 "	1 50	5 00	12 00	18 00	30 00
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"	3 00	10 00	20 00	35 00	60 00
¼ column	4 00	12 00	27 50	45 00	80 00
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WOODWARD'S GARDEN.—A ramble of an hour through Woodward's Garden, with an intelligent companion, will give a boy or girl more real information in natural history than weeks of study under the usual conditions. Add to this, the never-failing delight given by the exhibition of the wonders and beauties of the animal kingdom, and we see how it is that Woodward's Garden is constantly crowded with young and old.

MUSIC IN EVERY FAMILY.—When such perfection has been attained in music boxes which cost from $5 to $500, every household should be enlivened with a musical instrument of some kind. Take a music box until you can afford an organ or a piano. The music box is of comparatively small cost, little trouble, but often the source of great happiness. We wish all investments could prove as fruitful of blessings and as non-productive of evil. Few people who have not visited M. Paillard & Co.'s salesrooms in San Francisco are aware of the great variety and excellence of musical boxes now offered the public. Mr. Juillerat, the polite and gentlemanly resident partner of the firm, is never tired of showing his handsome instruments, or answering interrogatories about them; and an hour spent in his place is time not wasted. Warerooms, 120 Sutter St., between Montgomery and Kearny, upstairs.

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Announcements for 1878-9.

Among the attractions for the coming year are the following:

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Falconberg, a serial novel, by H. H. Boyesen, author of "Gunnar," "The Man who Lost his Name," etc. In this romance, the author graphically describes the peculiarities of Norse immigrant life in a western settlement.

A Story of New Orleans, by George W. Cable, to be begun on the conclusion of "Falconberg." This story will exhibit the state of society in Creole Louisiana, about the years 1803-4-5, the time of the Cession, and a period bearing a remarkable likeness to the present Reconstruction period.

Portraits of American Poets.—This series (begun in August, with the portrait of Bryant) will be continued, that of Longfellow appearing in November. These portraits are drawn from life by Wyatt Eaton, and engraved by T. Cole. They will be printed separately, on tinted paper, as frontispieces of four different numbers. Illustrated sketches of the lives of the poets will accompany these portraits.

Studies in the Sierras.—A series of papers (mostly illustrated) by John Muir, the California naturalist. The most graphic and picturesque, and at the same time exact and trustworthy, studies of "The California Alps" that have yet been made. The series will sketch the California Passes, Lakes, Wind Storms and Forests.

A New View of Brazil.—Mr. Herbert H. Smith, of Cornell University, a companion of the late Prof. Hartt, is now in Brazil with Mr. J. Wells Champney, (the artist who accompanied Mr. Edward King in his tour through "The Great South") preparing for SCRIBNER a series of papers on the present condition, the cities, rivers and resources of the great empire of South America.

The "Johnny Reb" Papers, by an ex-Confederate soldier, will be among the raciest contributions to SCRIBNER the coming year. They are written and illustrated by Mr. Allen C. Redwood, of Baltimore. The first of the series, "Johnny Reb at Play," appears in the November number.

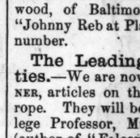
The Leading European Universities.—We are now having prepared for SCRIBNER, articles on the leading Universities of Europe. They will be written by an American College Professor, Mr. H. H. Boyesen, of Cornell, (author of "Falconberg," etc.) and will include sketches of the leading men in each of the most important Universities of Great Britain and the Continent.

Among the additional series of papers to appear may be mentioned those on "HOW SHALL WE SPELL?" (two papers by Prof. Lounsbury) "THE NEW SOUTH," "LAWN-PLANTING FOR SMALL PLACES," (by Samuel Parsons, of Flushing) "CANADA OF TO-DAY," "AMERICAN ART AND ARTISTS," "AMERICAN ARCHÆOLOGY," "MODERN INVENTORS"; also Papers of Travel, History, Physical Science, Studies in Literature, Political and Social Science, Stories, Poems; "Topics of the Time," by J. G. Holland; record of New Inventions and Mechanical Improvements; Papers on Education, Decoration, etc.; Book Reviews; fresh bits of Wit and Humor, etc., etc., etc.

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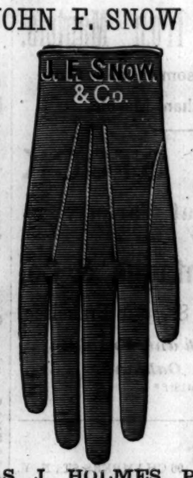
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